

The Inquirer

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PACIFIC UNITARIAN SCHOOL
FOR THE MINISTRY
Berkeley, California

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3698.
NEW SERIES, No. 802.]

LONDON, SATURDAY, MAY 10, 1913.

[ONE PENNY.]

British & Foreign Unitarian Association

ANNIVERSARY MEETINGS.

Tuesday, 13th May. Religious Service at Rosslyn Hill Chapel, Hampstead, at 7.30 p.m. Preacher: Rev. J. H. Weatherall, M.A.

Wednesday, 14th May. The Essex Hall Lecture by Rev. Alexander Gordon, M.A., on "Heresy, its Ancient Wrongs and Modern Rights, in these Kingdoms," 11 a.m. Admission by Ticket, free on application.

Wednesday Evening. Public Meeting at Essex Hall, 7.30 p.m., in commemoration of the passing of the Trinity Act, 1813. Addresses by Rev. J. Edwin Odgers, M.A., D.D., "Our Inheritance from the Past"; Rev. Simon Jones, B.A., and Mrs. H. D. Roberts, "Our Work in the Present"; Sydney Jones, Esq., M.A., "The Next Step Forward." Chairman: Chas. Hawksley, Esq.

Thursday, 15th May. Annual Business Meeting of the Association, at Essex Hall, 10 a.m. CONFERENCE on "The Work of the Association" will follow.

Thursday Evening. Conversazione at the Portman Rooms, Baker-street, W., 8 p.m. Tickets 1s. each; on and after 14th May, 2s.

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Anniversary Meetings,

TUESDAY, MAY 13, 1913,

Rev. T. P. SPEDDING, *President,*
In the Chair.

CONFERENCE at 11 a.m. on

"Forward Movement Ideals and Work."

LUNCHEON at the Holborn Restaurant at One o'clock. Tickets 2s. 6d.

At 3 o'clock an Address will be delivered at Essex Hall by the

Rev. LUCKING TAVENER
(Aberdeen),

"ART AND ITS PLACE IN RELIGIOUS INSTRUCTION."

President's Address and Business Meeting at 4 p.m.

Afternoon Tea at 5 p.m.

ION PRITCHARD, *Hon. Sec.*

Essex Hall, Essex Street, Strand, W.C.

NATIONAL UNITARIAN TEMPERANCE ASSOCIATION.

You are cordially invited to attend the
20th Annual Meeting,

which will be held at Essex Hall, Essex-street, Strand, W.C., on Friday, May 16, 1913.

The President, Rev. PHILIP H. WICKSTEED, M.A., will take the Chair at 7 p.m.

Speakers: Rev. Charles Hargrove, M.A.; Rev. W. G. Tarrant, B.A.; Rev. J. Park Davies, B.A., B.D.; Miss Clara C. Lucas; Rev. J. Morgan Whiteman; Rev. Isaac Wrigley, B.A. From 5 to 7 p.m., the President and Mrs. Wicksteed will be "At Home" to members and friends.

National Conference.

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All other communications should be addressed to the Secretary, the Rev. JAMES HARWOOD, B.A., 60, Howitt-road, Hampstead, London, N.W.

British League of Unitarian and other Liberal Christian Women.

ANNUAL MEETING, ESSEX HALL,

Wednesday, May 14, at 3.30 p.m.

President, Mrs. H. Enfield Dowson,
in the Chair.

Speakers include—

Mrs. MACKY, Mrs. BAARTE DE LA FAILLE,
and Rev. W. W. CHYNOWETH POPE.

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ANNUAL MEETING,

Essex Hall, Essex Street, Strand, W.C.,
THURSDAY, May 15, 2.30 o'clock.

MRS. ROBERTS (President of the Liverpool Postal Mission) in the Chair.

Supported by Miss Tagart, Mrs. Macky (of New Zealand), Mr. V. Govindan (Madras Postal Mission), Rev. W. R. Clarke Lewis, H. G. Chancellor, Esq., M.P., and Others.

Tea and Reception by Central Postal Mission Committee, 4.30 o'clock. Friends and Supporters cordially invited.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, May 11.

LONDON.

Acton, Creffield Road, 11.15, Rev. A. C. HOLDEN, M.A.; 7, Rev. D. DAVIS.
 Bermondsey, Fort-road, 7, Mr. MARSHALL.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. H. E. B. SPEIGHT.
 Finchley, Granville-road, Ballards-lane, 11, Dr. J. LIONEL TAYLER; 6.30, Rev. A. C. HOLDEN, M.A.
 Forest Gate, Upton-lane, 11, Mr. F. G. BARRETT-AYRES; 6.30, Mr. C. A. PIPER.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. W. H. DRUMMOND.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 6.30, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Leytonstone, 632, High-road, 6.30, Rev. J. A. PEARSON.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15, —; 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. R. W. SORENSSEN; 6.30, Mr. A. J. HEALE.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. EDGAR THACKRAY, M.A., Ph.D.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3, Mr. J. BROWN; 6.0, Rev. T. F. M. BROCKWAY.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOLTON, Halliwall-road Free Church, 10.45 and 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New-road 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. G. WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 10.30, Rev. E. W. LUMMIS, M.A.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 {DEAN Row, 10.45 and
 {STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11 and 6.30, Rev. F. HEMING VAUGHAN.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. WALTER BURGESS, B.A.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. W. W. CHYNOWETH POPE.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11, Rev. J. COLLINS ODGERS, B.A.; 6.30, Rev. J. R. RUSSELL.
 LIVERPOOL, Hope-Street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. ROEBUCK RUSSELL; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Dr. AMHERST D. TYSSEN, M.A.
 MANCHESTER, Cross-street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Prof. G. DAWES HICKS, Litt.D.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30.
 SCARBOROUGH, Westborough, 10.45, Rev. JOSEPH WAIN; 6.30, Mr. T. G. GRAHAM.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE.
 TORQUAY, Unity Church, Montpellier-road, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. G. B. STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES

CAPETOWN.
 Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

MELBOURNE, AUSTRALIA.
 Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.
 Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

BIRTH.

CUSACK.—On April 30, at 104, South Hill-park, Hampstead, to Lieut.-Colonel and Mrs. Oriel Cusack, a daughter.

DEATH.

WOOD.—On May 7, at Colyton, Devon, Elizabeth, wife of Rev. Francis Wood, aged 60. Friends please accept intimation.

Situations

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Readers who experience difficulty in obtaining THE INQUIRER locally will greatly oblige by communicating with the Publisher, 3, Essex-street, Strand, W.C.

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£ s. d.
 PER PAGE 6 0 0
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 INCH IN COLUMN 0 3 6
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All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

It is with deep and sincere gratitude that we record the announcement made by Mr. Montagu in the House of Commons on Wednesday night, to the effect that the Government has decided that the Opium Traffic with China must come to an end. He was, he said, in as proud a position as an Under-Secretary for India had ever occupied, in saying for the first time in the modern history of India that we were selling not an ounce of the poppy to China. When the present stocks were absorbed in, roughly speaking, a year's time, we should have the treaty right, in response to China's own demand, to sell her 26,781 chests more, but he was glad to be able to tell the House that notwithstanding that and that we might get something like £11,000,000 sterling revenue, we were prepared to revise the treaty of 1911 and not to send any more opium to China—not only this year or while the stocks were being absorbed, but never again, with the single condition that we desired to be satisfied that China was steadfast, as was believed, in the pursuit of her present policy. That condition was in the interests of China herself.

THIS announcement marks the last and crowning achievement of a protracted and arduous crusade. For a long time it seemed as though we were dashing ourselves vainly against the serried ranks of finance. The argument based on righteousness was swept aside by a blunt reference to the needs of Indian revenue. But recently, though the traffic has not lacked prudent apologists, it has had few if any real defenders. The victory is one of the most cheering events in our recent

political history for all who still accept the maxim that it is righteousness that exalts a nation. Morality has come to close grips with our immediate interests, and the good cause has triumphed. It is an impressive lesson, which ought not to be thrown away upon those who in other directions are growing sick with long delay, or doubt the practical wisdom of fighting for justice and freedom with spiritual weapons. Even the most gigantic fabric of financial self-interest cannot hold out against the steady assault of the awakened conscience.

THERE are still many reverberations in the press of the controversy over Divinity Degrees at Oxford. Dr. Horton wrote to the *Daily News* last Saturday in the interests of conciliation. His plan is that the Christian character of the theological schools and degrees should be secured, and that the door should still be closed against those whom he calls "un-Christians or non-Christians of no Communion." In a short leader the *Daily News* gives its benediction to this proposal, and adds the naïve remark, "There is no real difficulty in deciding what 'Christian' means in such a connection." We can only ask Dr. Horton and the *Daily News* the blunt question whether they are prepared to define the word 'Christian' so as to include the teachers of Manchester College. If not, as the Dean of Christ Church has warned them already, the chief supporters of reform will have none of it.

BUT the best reply to Dr. Horton's sentimental plea is to be found in two letters in the *Manchester Guardian*. The first, by Archdeacon Allen, states the principle quite clearly: "To guard orthodoxy you must get submission to some test, and the day for that has long since passed. . . . What we object to is our being any longer deprived of the right to apply for a degree in divinity on equal

terms with all serious students of theology." The second letter, by Professor Peake, is a strong appeal to his fellow-Nonconformists to stand firm for freedom. He dismisses any thought of compromise by the retention of the word "Christian." "Are we to be so faithless to our ideals," he asks, "that we accept a relief for ourselves at the price of leaving others to put up with exclusion? Sorry as I am for the blindness which cannot see our grievance, indignant as one may well be at those who see but are indifferent, how could one adequately describe the meanness of those who have protested at the rankling of the iron which has gone so deeply into their souls, but are content that the wounds of others should fester if only their own are healed? The attitude of Anglicans who propose this limited relief is quite consistent and worthy of respect; but it is not, I believe, open to a Free Churchman without some surrender of principle."

"I do not of course suppose," he continues, "that we could reach any satisfactory definition of what a Christian is; but I do not labour this point because I believe that a university has no right to ask it. It is irrelevant to everything for which a university degree, whether theological or not, ought to stand. No university worthy of the name has the moral right to award or refuse its degrees on any ground other than that of competence, and those are not the truest friends of religion who claim this alien territory for it. I would welcome to this degree the Christian, the Jew, the Mahometan, the Buddhist, or the Atheist. If anyone is alarmed at the prospect, I would ask him to cultivate a more robust faith in God and truth. It is the nemesis of those who rely on external protection for their beliefs that they lose in a measure their conviction that they can stand alone. 'Ye fearful saints, fresh courage take.'

My own experience of an open faculty proves how improbable it is that the anti-Christian applicant will prove much more than a paper objection. But were it otherwise, would it not be nobler to say, 'I trust my religion so entirely that I have no fear in granting its opponents all the prestige that may be conferred on them by the possession of the divinity degree' ? What an advertisement of our candour, of our serene confidence, our large charity, our freedom from nervous tremors ! "

* * *

THE Anniversary Meetings at Essex Hall next week will have for their central interest the commemoration of the centenary of the withdrawal of legal disabilities from those who impugn the orthodox doctrine of the Trinity. For an admirable account of this chapter in the history of English Nonconformity we may refer to the article by the Rev. W. G. Tarrant, which appears in our present issue. The importance of the Act of 1813 lies not in any immediate relief from oppressive conditions, for restrictions upon the freedom of worship had long ceased, but in the public affirmation by Parliament of the principle of religious liberty. While it is natural that Unitarians and others, who were once under a legal ban, should claim this centenary as in a special sense their own, it has a wider significance for the life of the nation as a whole. The long struggle for civil and religious liberty has called forth some of the noblest qualities of human nature, and not least among them has been the breadth of mind which has always looked beyond merely sectional interests to the principles of just government, which are for the good of all.

* * *

REPLYING to a recent deputation from the Boy Scouts' Association which sought to get the sympathy of the Board of Education with a view to co-operation between those responsible for elementary education and the Scout movement, Mr. J. A. Pease strongly deprecated the introduction of militarism into the schools. From the educational point of view, he said, they were all working for the same ends, and they appreciated and valued more than he could express in words the service which the Association was doing in taking in hand boys who would form part of the nation of to-morrow ; but at the same time there was a feeling among a good many people, excited by certain public utterances, that it was merely a military move in order to secure compulsory service all over the country. He did not see why the system of continuation schools which had worked so well in Scotland should not be utilised to a very large extent in this country, helping the Association with their Scout Movement, and teaching the boys practical handiwork as well as other things.

LIVING CHRISTIANITY.

IF there was ever a moment in the early days when Christianity was in danger of lapsing into a theory of past events or finding its centre in poignant but fading memories, it was conquered and left behind in the experience of Pentecost. From that day to this, amid all the varieties of thought and ritual, there has been no chance of survival for any form of Christian faith which has not sought to draw its strength from the fellowship of the Spirit and the living grace of the Gospel. The Christian Church arose as a body of people who were conscious of a common experience and allegiance. They were not seekers after God, for they had already been found of Him. They speculated little about the nature of religion, for it was a present fact, redemption and joy and peace. They did not walk each man in his own way, baffled by the perplexities of the mind or lost in the mazes of the heart, for they had made the great surrender of discipleship and they walked together in the way of CHRIST.

It is always the danger of people who have come by temperament or training to lay special stress upon the intellectual aspects of religion, that they may attempt to ignore these facts or to belittle their importance. Logical consistency is their first demand, and reasonableness the weapon with which they sally forth to conquer the world. They meet with many disappointments and rebuffs. It is all so simple and clear in their eyes that they can only account for their failure to win a general assent by the prevalence of stupid prejudice or the deadening influence of social pressure. But the device of throwing off the responsibility for failure upon the shoulders of other people soon becomes stale and unprofitable ; and this experience may even induce the chastened mood in which the question is asked, whether the message itself may not be one-sided, the appeal lacking in some needful elements of power. Without discrediting in any way the function of thought in religion, or underrating the importance of the intellectual issues which religious people have to face at the present time, it is not unreasonable to hold that they are only a small part of the spiritual problem which confronts every church and every teacher of religion.

From this point of view we are prepared to ask the rationalists and the masters

of controversy to revise their judgment of their own importance, and to use a becoming tone of modesty in their public appeals. For most of their speech is profitless unless it is in contact with a fund of religious experience, deep and rich and kindling beyond all our human powers of understanding. If they desire to help men in their spiritual struggle after a closer walk with God, they may justly plead the necessity of removing some of the logical hindrances to belief ; but the chief work must always be that of actual initiation into the life and worship of the Christian soul, as they find their fulfilment in the fellowship of disciples. The need of our day is not for a new theory of CHRIST fashioned for us by the historical critic ; it is the need of a living Christianity.

And where shall this be found ? That is the eager question which is agitating many hearts. It is by no means a rare thing to find men, after they have passed through a period of restless curiosity, settling down to face this problem of the soul's life as the one thing that matters. Their friends, who are still in the stage of imagining that philosophy or criticism or opinion can satisfy their need, look upon them as the poor victims of weariness or disillusion. But no judgment could well be more superficial. In reality they have entered upon a higher stage of enlightenment, and they have become aware of deep things in themselves which were hidden in their self-confident intellectual moods. We can make no greater mistake than to imagine that there is something craven or unworthy in this urgent demand for rest in God and incorporation in a larger life, where holiness is more than a dream and sacrifice has already reached the summit of victory. It is the homing instinct of the soul, the heartache of our fevered life which Love alone can still. This is the meaning of the revival of interest in mysticism, so far as it represents more than cultivated curiosity and springs out of an intense realisation of the need of fellowship with God. But for most of us, weak and sinful as we are, the answer to our need must come not in the loneliness of mystic vision but in the human fellowship of a living Christianity. It surrounds us with its unaging witness for the things of God. It rebukes our wayward moods. It offers us the yoke of CHRIST's obedience. It sets before us a heavenly standard of character and gives us faith in its achievement. And through all the days when we are battered by temptation and driven hard by passion it supports us with the

everlasting arms of Divine pity and correction.

Perhaps some of those who have given special attention to the things of the mind and know by experience both the ardours and the disappointments of intellectual inquiry, may prove in the end to be the best witnesses to the authority and power of this living Christianity. There can be no higher privilege than to interpret its meaning and to speak its message, to train men in its habits of worship and disciplined life, and to share with them all that the full franchise of its spiritual liberty has to bestow, the sense of security and peace amid things which change and pass away, the grace sufficient for the day's need, and the seasons of refreshing, when the Spirit falls upon us and God is made manifest in our midst.

THE ANSWERING SIGN.

I PRAYED, in thought, to God,
But had no answering sign;
No word to intimate
Or herald the divine.

I saw a little waif—
A lost and weeping child;
I dried her tears, and had
God's message when she smiled.

WILLIAM E. A. AXON.

LIFE, RELIGION & AFFAIRS.

THE STRUGGLE FOR RELIGIOUS FREEDOM.

The Trinity Act 1813.

"IN the last session of Parliament, 1813, Mr. WILLIAM SMITH succeeded in obtaining an Act of Parliament (53 Geo. III., cap. 160), intitled, 'An Act to relieve Persons who impugn the Doctrine of the Holy Trinity from certain Penalties,' which has extended toleration to a respectable class of Protestant Dissenters, who before were tolerated by the liberality of their countrymen but not by the law. . . . Mr. WILLIAM SMITH'S Act is added to the Appendix."

So runs a postscript to the preface to "A Sketch of the History and Proceedings of the Deputies appointed to protect the Civil Rights of the Protestant Dissenters." The date of the published volume is 1813, but the same postscript explains that the history is really brought down only to the autumn of 1811. Almost the whole of the work, we learn, was printed in the summer of 1812, but owing to the death of the gentleman who had prepared the legal part

of the "Sketch," and to whom the superintendence of the printing was committed, the publication was postponed, and advantage was taken of this accident to rearrange and add to the contents of the Appendix, in which the pertinent Statutes and Precedents are given. Thus it came about that "Mr. William Smith's Act" of 1813 found the brief mention quoted above, while it was printed in full at the end of the book.

Doubtless some particulars which would be interesting to posterity have been lost in consequence of these peculiar circumstances. By a curious coincidence of mischance, the Minute Book of the Committee of the Unitarian Fund (as we read in the extremely valuable "Historical Record" appended by Mr. Copeland Bowie to this year's Report of the B. & F.U.A.) is lost, and the annual MS. reports from 1812, 1813 and 1814 are also missing. Is it possible that even yet these important documents may be discovered? Well, situated as we are, the story of Unitarian Emancipation must be told without their aid and support. As a matter of fact, the story is a very simple one, and its interest chiefly rests upon its connections with the much wider and varied campaign for a full religious liberty. It may be as well, however, at the outset, to forestall one type of comment which may be very easily made to-day, and quote a few words from the *Monthly Repository* of Sept., 1813. As we read them we seem to recognise the accents of superior wisdom which have their place in our assemblies still. "A disposition has appeared, indeed, on the part of some Unitarians," the anonymous writer tells us, "to make more of this business than it deserves; to cry it up as a most wonderful favour granted to Unitarians, and as a prodigious argument of the increased liberality of the times; but the fact is that the existence of the Act [penalising Unitarians] was almost unknown in the country, more known indeed by far by Dissenters than Churchmen, and the Trinitarians had been for many years ashamed of it themselves." With these cautionary words in our ears let us go warily on our way.

Mr. William Smith, whose name is now, and was from the first, associated with the Act of 1813, was not only as a politician deeply interested in every kind of civil reform, but as a typical Presbyterian Dissenter he was eagerly devoted to the cause of religious liberty in the widest sense. Brought up at Daventry Academy, where Joseph Priestley, as a student, some twenty years before, had found so much intellectual fresh air and freedom of discussion, Mr. Smith exhibited the best fruits of culture among the Dissenters at a time when they were excluded from the universities. Not only did his classical studies equip him for Parliamentary oratory of the old style—they say he is probably the only quoter of Macrobius known to House of Commons debate!—but the liberal atmosphere and keen intercourse of his college developed in him a temper well fitted for the society of the best minds of that age. A lover of art, and it would seem no mean executant himself, a companion of writers and poets as well as men of business, public and private, he rounded off a character of singularly healthful force by tender and

practical sympathies for the distressed in any form. In addition he was the fortunate possessor of ample means and physical comeliness; and Sydney Smith styled him "King of the Dissenters." He was member for Norwich (1802-30), having represented other constituencies since 1784.

In 1805, Mr. William Smith was appointed Chairman of the Dissenting Deputies. This body, dating tentatively from 1732, and permanently from 1737, consisted of representatives of Presbyterian, Independent, and Baptist congregations. The Presbyterians evidently took the lead. The first eight Chairmen, after the provisional committee gave way to a permanent committee, were on the Dr. Williams Trust, and most of them (I believe all) were connected with the Presbyterian Board. Mr. Smith was the tenth. Brought up at Clapham Common, where his father Mr. S. Smith resided, he lived on the happiest terms with the Evangelical philanthropists, Clarkson, Wilberforce, Thornton, &c., who made the name of Clapham famous. These kindly relationships were not due, however, to any blinking of his theological sympathies. In the height of Joseph Priestley's unpopularity he spoke warmly in defence of that Unitarian leader. "As long as his name was William," he declared to the House of Commons when supporting a hopeless attempt in 1792 to get the Acts against Unitarians repealed, "he would stand up for his principles." But his championship of religious freedom was broadly inclusive. A contemporary skit pictures him rising to address the House when the candles are burning low, and he "fearlessly enters" on a discussion of "all the opinions of all the Dissenters." The first important debate in which he took part was in 1787, on the subject of the repeal of the Test and Corporations Acts. It was this subject that had given rise to the body of Deputies fifty years earlier. Forty years more had to pass before the repeal was effected (1828), but he lived to see it. A thornier subject was Catholic Emancipation, but Smith was staunch upon it, supporting motions in favour of it from 1789 onward, until this reform also was achieved in 1829.

Unitarians, as is well known, were excluded along with Catholics from the liberties granted by the Toleration Act, 1689. Next, following the famous Controversy, in which the defenders of the dogma of the Trinity became involved in hopeless confusion, not to say deadly error, an Act was passed (9 and 10 William), commonly called the Blasphemy Act, by which impugners of the doctrine of the Trinity were rendered liable to civil disabilities, and, on a second offence, to three years' imprisonment. It is true that this Act was not frequently used in the courts; but it had been appealed to in the case of Elwall (1726), when the charge was dismissed on technical grounds, and an instance occurred at Cambridge early in the nineteenth century, where a number of orthodox Dissenters, including a minister, threatened to secure the enforcement of the Act in the case of a heterodox minister. Besides the English statutes, there were Scottish and Irish laws, which had certainly borne bitter fruit, the lad Aikenhead being put to death under the former in 1697 at

Edinburgh, and the Rev. Thomas Emlyn under the latter suffering two years' imprisonment (1703-5) in addition to the payment of a fine. That all these laws were now practically in abeyance is true, but the history of Dissenters in the eighteenth century, up to its close, showed that where an ill-affected magistracy or a bigoted clergy existed, much annoyance could be given them, and as late as the year 1811 a Bill was introduced which, in the eyes of Dissenters generally, was looked upon as threatening their hard-won liberties in a most formidable way.

This Bill was introduced by Lord Sidmouth, who maintained, indeed, that it was intended to protect the status of the Dissenting minister, to secure the ministry against uneducated and unworthy members, and to prevent abuses arising from specious persons using it as a means of evading civil duties. The most vigorous opposition was roused by this Bill; the newly organised Methodists joined forces with the older Dissenters, and Lord Sidmouth's Bill was thrown out, after a keen debate, without a division.

Encouraged by this victory, the Dissenting Deputies and their indefatigable Chairman took the offensive in the following year. A Bill to repeal the Five Mile and Conventicle Acts was put forward and became law in 1812. The new statute freed the Quakers from the necessity of taking the oath, secured Dissenting worship from external as well as internal disturbance and in other ways extended the liberty of Dissenters. So welcome was it to those who had been so long harassed and apprehensive that it was hailed as a "new Act of Toleration." No doubt the warmth of gratitude thus created accounts much for the fact that no overt demur appears to have arisen among the orthodox Deputies when in the year 1813 their Chairman led the way to the relief of that "respectable body of Protestant Dissenters" the Unitarians.

As originally introduced, the Trinity Bill, as it was called, was drawn in very sweeping terms, and proposed to repeal, not only the restriction laid upon Unitarians by the Toleration Act, and the penalising Blasphemy Act, but "so much of all or any other Act or Acts of the English, Scottish, British, Irish, or United Parliaments"—a suggestive series of terms—"as imposes penalties on those who interpreted the Holy Scriptures inconsistently with the doctrine of the Holy Trinity." These words were accepted by the Commons; but the Law Lords pointed out that technically no Act can be regularly repealed without being specified. Happily, there was no disposition to kill the Bill. Twenty-one years before, in 1792, that famous Liberal, Charles James Fox, had tried, eloquently but in vain, to secure the repeal. Pitt and Burke were at one in resisting him. It must be remembered that the worst features of the French Revolution were then shocking the average English mind; Joseph Priestley and the Birmingham Unitarians had just been victims of a Church and King mob. But Smith lived to see what his leader was denied. In 1813 all parties accepted the principle; "in a few days" a new draft was brought in, and quickly passed through all forms in both Houses in time for the

Royal Assent before prorogation. The new law thus dates from July 21, 1813. It withdraws the exemption of Unitarians under the Toleration Act; repeals the English Blasphemy Act (9 and 10 William) and those of Scotland (1 Charles II. and 1 William); but is silent in regard to the Irish law on the subject. Relief in relation to the Irish law was granted in 1817.

On the following Sunday, July 25, the Rev. Thomas Belsham, at Essex Chapel, warmly acknowledged the sympathetic attitude of the Archbishop and Bishops. "When," he asks, "since the glorious era of the Reformation, did any bench of Bishops before exist, who would have concurred with such liberal and meritorious unanimity in suffering a measure of this kind to pass without opposition? And with what peculiar propriety and grace did some of these venerable dignitaries come forward to express their approbation of the principle of the Bill." These agreeable feelings were expressed on the morrow of the passing of the Act. Unfortunately, Belsham had to record an episcopal exception when he gave the sermon before the Unitarian Society next year. The Bishop of St. David's, Dr. Thomas Burgess, published a "Brief Memorial," giving reasons for disagreeing with the repeal. Local duties had kept him away when the Act was so hurriedly passed. He began his pamphlet by asserting that "the protection of religious truth requires neither fire nor faggot, imprisonment nor fine, for any error in religion"; yet, on the next page, forgetful of the penalties imposed by the Acts in question, he says: "I conclude that the repeal ought not to have taken place, and that the old law ought to be restored." William Cobbett, it is said, here enjoyed for once the unwonted luxury of agreeing with a bishop. Dr. Lant Carpenter, then at Exeter, replied to the Bishop of St. David's. So did Belsham, of course. Several Churchmen joined the fray, one going so far as to declare that "the Socinian preacher is an outlaw to the claims of liberality."

This particular side of the controversy need not be followed. A much more regrettable trouble, every way, began to afflict the newly-emancipated Unitarians. Whatever the feelings, hitherto, of the Dissenting Deputies, a rift soon appeared. In 1817 the case of the Wolverhampton Chapel was opened. It was bitterly to be realised that jubilation over the Act of 1813 was premature. The fetter of the old law had, indeed, been taken off, but a bruise remained, deep and dangerous. In the course of litigation upon the Wolverhampton case and that of the Lady Hewley Trust, it was held that the Act had no retrospective force. Unitarians were free to worship and to speak, but they might not inherit from their fathers the fabrics and endowments they had piously dedicated. It was a sad reward for the services rendered to the whole body of Dissent by its Presbyterian leaders. The subject of the divergence between orthodox and heterodox is a painful one, and perhaps the best we can do with it is to realise as far as possible how deeply the "evangelical revival" accentuated the differences of thought and feeling on the one side and the other. Looking back, it is easy to find matter for regret; looking forward, there are surely

grounds for hope. Let it suffice to say here that in 1829 it was suggested by orthodox members that the Presbyterians should withdraw from the Board of the Three Denominations; in 1836, when litigation was threatening the whole inheritance of the ancient chapels, the withdrawal took place. Eight years later the Dissenters' Chapels Act terminated the struggle by securing the heirs of the Presbyterians in their heritage.

Mr. William Smith, the protagonist of 1813, though held in general respect till his death in 1835, was looked upon by some Evangelicals as an undesirable representative, and proposals were made to oust him from the chair of the Dissenting Deputies and from that of the Anti-Slavery Society. Both proposals, we are glad to learn, came to nothing. His fiercest foe, probably, was Robert Southey, who, a year or two after his Act was passed, in Dantesque fashion placed him "in H-ll" (as Wordsworth wrote to Rogers), in return for his share in recalling the Laureate's republican utterances in the days of youth. Honoured to-day as a worthy of our olden time, he is represented by worthy descendants, and Unitarians are fond of recalling the fact that Florence Nightingale was his granddaughter. "Mr. William Smith's Act," otherwise the "Trinity Act," was itself rendered needless on the passing of the Act of 1844; and along with the exempting clause of the Toleration Act it disappeared at the revision of the statutes in 1873. But Mr. William Smith's broad sympathies and generous example appeal to the Unitarians with unabated force as they enter on the second century of their freedom in this country.

W. G. T.

THE CHARM OF PHILOSOPHY.

MILTON was a young man and with all the intolerance of an enthusiastic student when he put into the mouth of one still younger the words which brand for ever those who find philosophy difficult and repellent as "dull fools." Probably in later years he learnt in the school of experience—so much more excellent than is that of books—how a man may be quite insensible to the charms of "divine philosophy" and yet "our chief of men." For philosophers are few in number, and the great mass of intelligent men and women to whom Plato and Descartes and the rest are great names only, and nearer acquaintance with them not desired, are worthy of all respect even from the few who know.

It is to these rather than the experts or students that Mr. Wicksteed addressed himself when he chose for the subject of the Jowett Lectures, which he delivered in 1911, the Philosophy of Aristotle as adopted by the greatest of theologians and greatest poet of the Roman Catholic Church. "Musical" some readers will find the book which contains the substance of these lectures,* for the author, though he may never have heard "Apollo's lute," has saturated his soul in the speech of Dante and Wordsworth, and has a style

* Dante and Aquinas. By Philip H. Wicksteed. London: J. M. Dent & Sons. 6s. net.

solemn and restrained which has won him the ear of multitudes of devout students. "Not harsh and crabbed," but clear and sonorous such a sentence as this, which admirably sums up the fundamental divergence of two immortal philosophies:—

"Platonism we can take as being at heart an unshaken confidence in the ultimate validity of ideas, with a tendency to suspect the data of the senses and to insist on the unreality of the phenomenal: and Aristotelianism as a guarded reliance on the senses, making them check and criticise each other's evidence, together with an absolute acceptance of the phenomenal as furnishing the prime realities from which all else must be derived and upon which all else must be based."

But there is more than this, and the careful reader will find in these pages "nectared sweets" which will be at once sustaining and delightful. For the gist of the story is a romance of ethereal heights, of the life which is above passion and all earthly conditions. Its concern is with that which seems to be feeblest and most evanescent of all things, yet is in fact the mightiest and most enduring—Thought. Thought, which seems like light to shine awhile and show things and fade and be extinguished, but in reality outlives the earthen vessel in which it glows and transcends time and space, and permeates the globe and creates when itself seems to have died, and renews its might and rules empires and churches.

Read the story of "The Migrations of Aristotle." To one who takes the title literally they would seem not worth recording. Athens was the city of his predilection, and there he spent twenty years of his early manhood. When, on the death of Plato, one Theusippus was preferred to him as Master of the Academy, he left for the near coast of Asia, was for three years tutor of the boy who was to be Alexander the Great, and returned to Athens at the age of fifty. There he taught for twelve years and left only to die at the age of 62. It seems an ordinary story of a clever and not very successful teacher. His lectures were not written, and his disciples had to be content with collecting such notes and memoranda as survived among them. Fifty years after his death the Peripatetic School which he founded had become "an insignificant institution," and it was not till Athens came under Roman dominion and the proud conqueror sought of the "hungry little Greek" the philosophy and literature of which he had none of his own, that the demand for the works of Aristotle revived, and to Andronicus of Rhodes, who flourished 250 years after their author's death, is assigned the credit of having first collected and edited them. But with the decline of Roman power and civilisation Greek learning died out of the Western world, and "by what a circuitous route and in what strange company" Aristotle came back to Europe, not till after nearly seven centuries of darkness, those who care to learn will read in Mr. Wicksteed's book (pp. 53 to 57). The heathen philosopher clothed in Latin dress was welcomed in the highest circles of Christian society, though not without much trepidation on

the part of the chief pastors. Three times was it enjoined upon the professors at Paris under pain of excommunication that they should not introduce his works to their scholars, but the force which bore them onward was too strong to be stayed even by Papal authority, and after the third attempt had collapsed, Aristotle, born again and in a manner christened, became for Catholic theologians, as Dante calls him, "the master of those who know."

To Aquinas he was "magister" or "philosophus" whose "dicit" settles the question so far as it falls within the limits of human reason. Through Aristotle he had come "into possession of a body of philosophical conclusions based on reason parallel to the body of ecclesiastical dogma based on revelation": and his own expositions added at once to the intelligibility and authority of these works. But the apotheosis of Aristotle was reached when Dante, who had studied his philosophy in the Commentaries of Aquinas, made it the foundation of the great poem by which he sought to impress upon the people in their own tongue the sublime and terrible meaning of this our common earthly life. On the first stage of his journey down into the depths of hell, a journey really made though not in body, he had seen "that glorious Philosopher, Master and Guide of human reason," there where no pain was nor wailing nor outer darkness, but only the sighing of desire for the Vision of God which the unbaptized, however deserving, might never gain. There he sat on high amid the philosophers of heathendom and "all looked to him and all did him honour," Plato and Socrates standing nearest by his throne. So Dante conceived of Aristotle, and did for him the last and greatest service a devout disciple can render in making his master known to men and serviceable to them in winning the supreme aim of life.

The indebtedness of the greatest of mediæval poets to the greatest of mediæval theologians is too patent to readers of their works to escape notice. It could hardly be otherwise, for it was a willingly accepted compulsion which lay upon the poet to hold strictly to the lines of orthodoxy, and no safer teacher could be found than the Doctor whom Popes had honoured as champion of the Faith. But the real value, and as far as we know originality, of Mr. Wicksteed's study is the evidence he brings forward of Dante's independence of his guide. Both were alike bound to follow where the voice of the Church led. Only where such leading failed and liberty was left to private judgment, Dante dared even in important matters to take his own way, and "Dante's representations both of Hell and Purgatory are distinguished from those of Aquinas by characteristics of far reaching spiritual import."

But the two chapters which treat of these distinctions are intelligible even to the unlearned reader, and we will not attempt to simplify still further. The whole book is the mature result of thirty years of arduous study and research in a field little explored by even Roman scholars. Students of Dante all the world over are indebted to the revered author for help and guidance in their pursuit, and students of religion scarcely less so for the light brought from

a far off past. Dante has often been translated into English both in prose and verse. It may be said safely that no Englishman has done as much to make him read and understood as has Mr. Wicksteed. Poetry and theology and philosophy are alike under obligation to him for his latest work.

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

THE PROBLEM OF THE MINIMUM WAGE.

A REPORT FROM MASSACHUSETTS.

THE struggle to make two ends meet constitutes the life-problem of the majority of wage-earners in this country. In the face of bitter economic stress few of the workers can spare time or energy for anything but the grasping of material ends, they have little remaining for the pursuit of intellectual studies, for the cultivation of the æsthetic feelings, or the development of the religious life. As Mr. Bernard Shaw so aptly put it: "What is the matter with the poor is their poverty." A low wage is a bed of thorns upon which labour cannot rest in peace. Consequently, labour unrest will exist just so long as want and economic necessity are allowed to dominate the life of the masses of the people.

The most important question of the day is therefore, How can the purchasing power of the masses be raised so as to ensure them the opportunity of enjoying a certain minimum of comfort and happiness and to give them the chance of growing spiritually. The problem of the living wage has been much to the fore since the coal strike of last year resulted in the passing of the Coal Mines (Minimum Wage) Act. But interest in this problem is not confined to this country. The Australasian Colonies have, by means of Wage Boards, instituted a minimum wage in a variety of trades. Now the attention of the United States is being drawn to the matter. The Commonwealth of Massachusetts has recently issued a report on Minimum Wage Boards, which shows clearly that the question of the living wage is a pressing one, even in a country possessing abundant natural resources. It may be mentioned that this report was drawn up by a Commission of five members, duly appointed by the Commonwealth of Massachusetts, and that it deals with the question more specially as it affects women and children.

In the first place it was found that the wages of the workers bore little or no relation to the value or even to the selling price of the articles produced. Indeed, it was discovered that in the unorganised and lower grades of labour wages were largely fixed by tradition. It may be observed in passing that the varied wage

conditions of agricultural labourers in different parts of the British Isles can only be explained in the light of local custom and tradition.

With regard to the influence of the pin-money worker, the Commission were of opinion that few women workers entered the labour market simply in order that they might add to their luxuries. It appears that in Massachusetts, as in this country, sheer necessity is the great factor which brings women into the factory and workshop, and it is the very urgency of their need which tends to lower their rate of pay.

The Commissioners further state that an industry employing a sweated worker is in receipt of the working energy of a human being at less than its cost, and is to that extent parasitic. It is clear that this balance must be adjusted somewhere. In Massachusetts, as with us, poor law relief and private charity are called in to make up the difference between the living and the starvation wage. It would thus appear that a certain number of employers are able to shift a proportion of the cost of production on to the shoulders of the general public. The Commissioners show that parasitic industries are unsound from an economic standpoint, and that the wage which does not provide for the maintenance of the worker in health and vigour is incompatible with social progress. Thus a very strong case is made out for Minimum Wage Boards from the point of view of the nation as well as from the point of view of the individual.

The task of defining a minimum wage is not an easy one. In the opinion of the Massachusetts Commission it connotes a wage sufficient to provide decent lodging, adequate food, clothing and essential medical attendance. This definition does not err on the side of generosity, and consequently anything short of such a wage can be characterised as economically unsound and morally indefensible.

To meet the objection that any interference with the present system will bring ruin to certain trades, it is pointed out that this has been said before, and that the State restrictions on trade which have already been imposed have on the whole proved beneficial to industry. Moreover, even if profits are reduced in any particular case, it may be that this loss in profits is more than compensated for by the general good.

Further, the Report proposes that a permanent Commission should be appointed to inquire into the wages paid to female workers in any occupation carried on in the Commonwealth. Such a Commission might consist of three members and be known as the Minimum Wage Commission. Following upon an investigation the Commission would determine whether the wages paid in a particular trade constituted a living wage. If it is found that a living wage is not paid then a Wages Board would be constituted for the purpose of inquiry and arbitration. This Wages Board would be composed of six representatives of the workers, six employers, and a limited number of impartial experts drawn from the general public. If two-thirds of the members

of such a Board agreed upon a wage determination this would be reported to the Commission, who would have the power to issue an order legalising the amount specified as a minimum wage for the occupation. It is interesting to note that exceptions from the general minimum wage may be made in the cases of women who are physically defective, whose wages are based on time rates. Such exceptions would be legalised by the issue of special licences to the women concerned. The Commission thought it would be inadvisable to make exceptions for slow or incompetent workers on the ground that such a course would open the door to preference of the less competent at a lower rate of wages.

In recommending this proposed legislation the Commission gave a summary of their reasons, perhaps valuable enough to produce in full.

They are as follows:—

(1) It would promote the general welfare of the State, because it would tend to protect the women workers and particularly the younger women workers, from the economic stress that leads to impaired health and inefficiency.

(2) It would bring employers to a realisation of their public responsibilities, and would result in the best adjustment of the interests of the employment and of the women employees.

(3) It would furnish to the women employees a means of obtaining the best minimum wages that are consistent with the ongoing of the industry, without recourse to strikes or industrial disturbances. It would be the best means of ensuring industrial peace so far as this class of employees are concerned.

(4) It would tend to prevent the exploitation of helpless women, and, so far as they are concerned, do away with sweating in our industries.

(5) It would diminish the parasitic nature of some of our industries, and lessen the burden now resting on other employments.

(6) It would enable the employers in any occupation to prevent the undercutting of wages by less humane and considerate employers.

(7) It would stimulate employers to develop the capacity and efficiency of the less competent workers in order that the wages might not be incommensurate with the services rendered.

(8) It would accordingly tend to induce employers to keep together their trained workers, and so avoid as far as possible seasonal fluctuations.

(9) It would tend to heal the sense of grievance in employees who would become in this manner better informed as to the exigencies of their trade, and it would enable them to interpret more intelligently the meaning of the pay roll.

(10) It would give the public assurance that these industrial abuses have an effective and available remedy.

British experience with regard to the Trades Board Act of 1909 has proved that minimum wage legislation is capable of successful application to certain industries, and in the light of the experience and opinions of other countries it might be well to consider the desirability of extending the application of the principle of the

living wage to the whole field of industry. Many of the facts with reference to wage conditions in the United Kingdom have been stated so often as to become painfully familiar. We all know that a million adult men are getting less than a pound a week. We know that some women are worse victims than men. Yet with a full knowledge of the facts but little is done. We are not callous so much as stupid. We desire a way out of the difficulty, but cannot see it; so we stand still, dazed by the poverty and misery around us. Experiment should be our watchword, but we fear to strike out boldly into new paths. A tentative beginning has been made with a Trades Board Act applicable to a few trades. Now the time has come for a bold extension of that Act so that a real effort may be made to secure for all at least the bare necessities of life.

Can we be content to allow the present waste of human life? Do we want to go on manufacturing the weak-minded and the feeble-bodied? Should we not burn with zeal until our population truly consists of so many "souls," capable of experiencing thought, laughter, beauty, and religion? We must grasp the practical means for bringing nearer the day when that shall be achieved.

F. A. NORMAN.

BOOKS AND REVIEWS.

THE PEACE MOVEMENT IN AMERICA.

Swords and Ploughshares. By Lucia Ames Mead. New York and London: Putnam's Sons. 9s. net.

EVERY new book is welcome that, without rhetorical sentiment and in plain, straightforward narrative, will work out the argument against the follies and delusions which the War Demon is scattering through the nations to-day as from some Pandora's box. Even Uncle Sam seems now and then to have got as mad as Heracles, and taken chronic fits of pillaging and destroying the wealth and property that should sustain and enrich him, in order to go in for a deluded policy of self-protection. He, too, has been busy loading his neck and ankles with chains to give himself a feeling of safety and prevent others from running away with him. The upshot is that "the United States, protected by two oceans, without an enemy in the whole world, is paying about 70 cents out of every dollar of its income, leaving only 30 cents of every dollar to spend on all national necessities and constructive work." Tragedy and comedy verily lie near each other in the hearts of the gods.

In "Swords and Ploughshares," the exorcism of reason and commonsense is again tried on our devil-possessed race. It is a shrewd judgment which gives religion and ethics a very subordinate place as somewhat out of date in modern national psychology; which produces for a bilious and refractory digestion not any of these fancy concoctions of the conscience, but

the plain wholesome considerations of economics, commerce, and finance; and which points out that the lowest things are already internationalised, even though the highest are still kept for private use. Trade used to be said to follow the flag, perhaps some day not too distant peace will follow the pocket. Only we'll have to give up the dearly loved trick of the wise and prudent of this generation who can cut off *their own* nose to spite their neighbour's face. Most people we come across admit that war would be an unspeakable calamity to civilisation, and a ruin to the nations engaged in it, which ought to be enough to prevent it. In these matters, however, the rule of governments apparently is that of the miserable flabby rake, "*Video meliora proboque, deteriora sequor.*"

It isn't additional ideas and arguments, then, that are needed so much as additional momentum, and hence the need for more literature and propaganda, and the justification of "*Swords and Ploughshares.*" It gives a brief summary of the history of the Peace Movement, a short account of various agencies working to create international sympathy and understanding, being especially concerned with America; it indicates some of the interested forces that make for bloated armaments, and points out the directions along which we should travel to the goal of a world-wide Peace and Goodwill. Organisation, Neutralisation, Non-intercourse, Arbitration, and Education are argued for. "International organisation of self-governing peoples is the short cut to international peace." Certain territories should be neutralised, *e.g.*, the countries of small nations, and the air; on these all military trespassers should be prosecuted by the concert of the Powers. Private property should be immune from attack and capture at sea as it is on dry land, a point for which Lord Loreburn has striven. Foreign war loans might be prohibited, arbitration made compulsory, and belligerent powers boycotted to make them submit. The teaching in the schools should inculcate the true facts of history and economics, showing the interdependence of the nations in the matter of stability and welfare. Such are the remedies suggested for a world which has eaten of the insane root. The book gives useful information and guidance to those interested in the Peace Movement, and one lays it down with a sense of hopefulness that the quiet and subtle forces of peace will yet draw governments to it, in spite of the subtle silly attractions of the mad jinks of a gollywog jingoism, touring Europe and America with its now celebrated war-dances.

M. LE ROY ON BERGSON.

A New Philosophy: Henri Bergson. By Edouard Le Roy. Translated from the French by Vincent Benson, M.A. London: Williams & Norgate. 5s. net.

THIS book—by a well-known adherent of the Catholic Modernist movement—has been recognised in France as an extremely able and brilliant piece of philosophical exposition. It is the work of an enthusiastic disciple, but of one who has thought himself into his master's

system and grasped its fundamental principles and tendencies, and who writes, not to display his own admiration, but to show what these essential principles and tendencies really are. Rather more than half of the book (pp. 1-125) consists of a reprint of two articles which appeared in the *Revue des deux Mondes* in February last year. We have seen no better statement of the meaning and spirit of Bergson's work. The remainder of the book consists of seven short chapters containing additional explanations of important points. These explanations, while sound and suggestive, seem to us less clear and therefore less helpful than the "general view" given in the earlier part of the book. The English translation is unfortunately a very uneven piece of work. There are pages which exemplify the translator's art at a very high level; and there are pages where the reader stumbles over sentences which are awkward, or which are not English, or over passages which suggest that the translator did not know more than the mere grammatical meaning of his text. Such passages are comparatively numerous in the latter and more difficult half of the book.

In any case it cannot be said that M. Le Roy has removed the definite difficulties which arise out of certain points in his master's philosophy, and which have more than once been discussed in the columns of this Journal; but he seems to us to have removed all excuse for any fundamental misunderstanding of what Bergson has said. The most interesting passages in the book are those in which M. Le Roy tells us what (in his opinion) are the bearings of his master's philosophy on morality and religion. It is noteworthy that M. Bergson has himself observed: "In this direction I should myself say exactly what you have said." We content ourselves with quoting the following passages as typical of what M. Le Roy suggests (pp. 119-125, 225-31) as to the religious bearings of the Bergsonian system (so far as this system has yet been developed by its author):—"Life, according to the new philosophy, is a continual creation of what is new; new—be it well understood—in the sense of growth and progress in relation to what has gone before. Life, in a word, is mental travel, ascent in a path of growing spiritualisation. . . . But it may faint, halt, or travel down the hill. This is an undeniable fact; and once recognised, does it not awaken in us the presentiment of a directing law immanent in vital effort, a law doubtless not to be found in any code, nor yet binding through the stern behest of mechanical necessity, but a law which finds definition at every moment, and at every moment also marks a direction of progress, like a moving tangent to the curve of Becoming? . . . In dealing with this future transcendent to our daily life, with this distant shore of present experience, where are we to seek the inspiring strength? Is there not ground for asking ourselves whether Intuitions have not arisen here and there in the course of history, lighting up the dark road of the future for us with a prophetic ray of dawn?"

M. Le Roy observes that this is the point where the new philosophy finds the problem of Religion. M. Bergson has said nothing hitherto on the subject of Religion; M. Le Roy declares that he has not even once used the word. But the highest forms of what he (Bergson) speaks of as Intuition—where men become one with Life *in the making*—are found in the power of prophetic insight and ethical and spiritual genius, in those inner experiences which are the root of all vital religion in every age and race.

S. H. M.

EDUCATION AND ETHICS.

Education and Ethics. Emile Boutroux. Translated by Fred. Rothwell. London: Williams & Norgate. 5s. net.

PROFESSOR BOUTROUX has been delivering some lectures to students in a training college for elementary school-teachers, and he now seeks a wider audience. If the students to whom the Professor first spoke laid to their hearts even a little of the wise counsel given them in these lectures, they must, without doubt, have received a deep impression of the nobility of their calling and a new realisation of the great possibilities open to teaching and education. Ministers of religion, and all those who in any way have the care of growing minds, will find M. Boutroux's lectures helpful and stimulating. "Education and Ethics" is the general title given to the series; and the object was, apparently, to call attention to the fact that the essential aim of all genuine education, as distinct from mere instruction, is the cultivation of the good-will, the development of "practical reason," by the exercise of which the growing child may reach virtue, good character, and good citizenship. The first four of the lectures are really models of the way in which ethical education might be given and the good will stimulated. In the valuable "Introduction" and in the other four lectures, eight lectures composing the book, M. Boutroux develops ideas in regard to the general conception of education and the practice of teaching which deserve careful attention. He believes profoundly in direct action and direct methods: "Children must be brought face to face with realities, not with pedagogic phantoms. Nothing less than truth is good enough for them, it alone has the power to force itself upon their intelligence." "Nothing less than truth"; it is a lofty demand, calling for moral integrity and intellectual honesty in the teacher, and for a considerable reliance on the autonomous characteristics of the pupil. In all real education the personal element, in both teacher and pupil, is primarily significant. That is obviously why M. Boutroux believes in oral methods of teaching, "reading aloud" and "interrogation," the genuine Socratic dialectic, the object of which is to awaken the mind and heart to a realisation of their own native possessions and powers. Let the teacher "put into his voice something of the affection he has in his heart."

It is possible that, for many, the chief interest of the book will be found in the first four lectures which deal exclusively

with ethics. Here M. Boutroux considers in turn what he takes to be the main types of ethical theory and practice, the Hellenic or æsthetic, the Christian or religious, the modern or scientific, and he adds a lecture on "pessimism," probably because that is the wave which any ethical interpretation of life sooner or later has to surmount. As brief surveys of broad types of ethical theory the lectures seem excellent. Hellenic ethics, M. Boutroux complains, took no account of the sense of sin, and, being ultra-rational, could offer no consolation to the sense of wretchedness and futility. We venture to suggest that Greek ethics, as represented, for example, by Aristotle, did not by any means really reflect actual Greek life; there is much in the myths of Plato which reflects a decided sense of sin, and is alive to the need of consolation, and we have, of course, the fact of the mysteries.

Christianity, with its notion of personal guilt and individual relation with Perfect Morality, God, and with its consolatory teaching of charity and forgiveness, must really have found congenial soil in Hellenic civilisation. With M. Boutroux's verdict that "scientific ethics," so called, end by removing ethics altogether, we heartily agree. The most interesting lectures, however, are those on "Christian Ethics" and "Pessimism." Both these raise many interesting questions, which the careful reader will note. Boutroux grasps the fact that Christian ethics, as they came from Jesus himself, were distinctly "other-worldly": "Jesus does not seriously concern himself with the conditions of real life." Historically, this fact produced the great conflicts of Christianity; it saved itself, ethically, by compromise, and what we know to-day as "Christian ethics" are not the ethics of Jesus at all, but something other. We doubt whether an ethical solution of the conflict is possible: M. Boutroux says Christianity "adapts" itself. On the contrary, we incline to think that both the conflict and its solution belong to a realm which is supra-ethical, namely, the realm of religion, and there can be no question of adaptation. However, these are points too deep for cursory discussion. That M. Boutroux's lectures should suggest them is proof of the valuable quality of his work.

STANLEY A. MELLOR.

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 TWENTY YEARS OF LIFE. By the Rev Thomas Van Ness. Boston: The American Unitarian Association. \$1.

THE Rev. Thomas Van Ness, who has been minister for twenty years of "The Second Church in Boston," has gathered together in this volume a selection of sermons preached during that period, and chosen, in nearly every case, by a vote of the congregation. The book has some historical interest, not only because it gives a record of the religious thought which has obtained there since the close of the nineteenth century, but because the "Second Church," whose list of ministers includes the names of Increase and Cotton Mather, John Lathrop, and

Ralph Waldo Emerson, has played a conspicuous part in the moulding of New England traditions and institutions. The discourses are full of that fine optimistic temper and love of humanity which demands the best from everyone, and does not permit even "the man below the average" to be discouraged when he discovers with bitterness of heart that he will never be able to compete successfully with talented and capable individuals. They are rich, also, in practical counsels that guide and strengthen the warriors in life's battles, and breathe a spirit of joy and peace springing from a constant trust in the Father-heart of God. "Carest thou not that we perish?" preached after the *Titanic* disaster, is a typical example, and "Immortality's Indestructible Foundation," with its hint of scientific discoveries that go far to prove the undying life of the spirit, has a message of hope for those who question the possibility of "going on" and believe that science confirms their doubt.

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 THE high standard of excellence which was reached in the first number of the Art Treasures of Great Britain series is being well maintained (London: J. M. Dent & Sons, 1s. net each part), and the attempt to bring before the public examples of the great masters not already popularised in cheap reprints should make the set, when complete, of real value. Part II. contains among others a reproduction of "Derick Born," one of Holbein's marvellous portraits, from Windsor Castle; a Titian landscape from the same collection, and Rodin's "L'Idole Eternelle," which is worthy to rank with the "Penseur" as an interpretation of one of the inscrutable forces of life that indicates rather than lifts the veil of mystery. But perhaps the "Portrait of a Man" by Titian in Part III., which has just been issued, is one of the most beautiful things in the series up to the present time. It is full of the sensitiveness to beauty and emotion, touched with a haunting sadness, which belongs peculiarly, perhaps, to the period in which it was painted, and yet has its message for us to-day. The "Island of San Michele" by Canaletto is also something of a surprise in its freedom from the restraint and rigidity which so often characterises his work as "one of the finest architectural draughtsmen," and those who are interested in the early work of Millais will be glad to have "The Blind Girl" (Birmingham Corporation Gallery), which belongs to the same period as "Lorenzo and Isabella" and "Autumn Leaves."

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 It will be remembered that a revision of the Epistle to the Hebrews was recently produced by "Two Clerks," in response to the invitation given by the Archbishop of Canterbury to a deputation advocating a new revision of the Authorised Version of the New Testament "in those places only where it was erroneous, or misleading or obscure." The revision of the Epistle, though published anonymously, excited considerable interest, and was much discussed. A further instalment of the work of the "Two Clerks" will appear shortly, in the shape of the Gospel of St.

Mark, revised on similar lines. It will be published by the Cambridge University Press, and on this occasion the revisers may probably consent to abandon their anonymity.

PUBLICATIONS RECEIVED.

CAMBRIDGE UNIVERSITY PRESS:—Jeremiah and Lamentations: A. W. Streane, D.D. 3s. net.

MR. ELKIN MATHEWS:—Perceptions: Robt. Bowman Peck. 2s. 6d. net.

MESSRS. W. RIDER & SON:—The Son of a Servant: August Strindberg. 3s. 6d. net.

MESSRS. SHERRATT & HUGHES:—The Arian Movement in England: J. Hay Colligan. 3s. 6d. net.

MESSRS. SMITH, ELDER & Co.:—Studies in British History and Politics: Heatley. 6s. net.

OXFORD UNIVERSITY PRESS:—Comparative Religion, its Origin and Outlook: Louis Henry Jordan, B.D. 1s. net.

MR. T. FISHER UNWIN:—The Soldiers' Friend: Sarah Robinson. 3s. 6d. net. Cubism: Albert Gleizes and Jean Metzinger. 5s. net.

MISCELLANEOUS.

The International Journal of Ethics.

FOR THE CHILDREN.

TALES FROM TOLSTOY.

II.

MASTER AND MAN.

ONE of the most wonderful things in life is the way in which people whom we have been accustomed to think of as selfish and perhaps cruel will sometimes show, by some noble and heroic act, how much goodness is hidden in their hearts. We are surprised when this happens, because we forget so often that every human soul has come from God, and has something belonging to God within it which no bad habits or wicked deeds can ever quite destroy. This "something," like a heavenly seed, may grow quietly year after year without anyone knowing of its existence, until at last, at some moment of danger or trial, or in the presence of one who loves and sympathises, it blossoms into beauty as the flower opens in the sunshine when the long, dark winter is over. If we could only guess how difficult it has been for that little bit of goodness to find a chance of showing itself during such a cold and weary time, and how often foolish thoughts and actions have stopped its growth, like weeds and stones and brambles through which flowers very often have to force their way, we should leave off blaming and try to be more loving, and wise, and helpful, as Jesus wanted men to be.

Vassili Andreitch, about whom Tolstoy tells us in one of his beautiful stories, was, by nature, a hard and selfish man with very little kindness in his heart. Like many people in the world he was apt to forget the feelings of others when he wanted something for himself or his family, and so great was his desire to make money and buy more land that

he even kept from Nikita, his best workman, what was due to him, and put him off with fine speeches when he ought to have raised his wages. And Nikita, partly because he did not want to annoy his master, and partly because he was so patient and forgiving, never uttered a word of complaint, or left off doing his duty to the best of his ability.

Nikita was an honest fellow who had seen a good deal of trouble; he had also once been too fond of drink, but quite suddenly he made up his mind that this was a bad thing, so he resolved to give it up there and then, and in spite of frequent temptations to take a little *vodka* (a favourite drink in Russia which is very bad for everybody) he did not give way again. Vassili treated his servant in a good-humoured, half-contemptuous way, and thought he was only a stupid peasant very easily taken in. But then, he was cheap, and he could be trusted. One very snowy day, when he was preparing to drive in his sledge to a village some miles away to buy some more timber of a landowner there, he took Nikita with him at his wife's entreaty to bear him company, for the way was very lonely. On the way he talked to him about a horse which Nikita wished to buy of him for his son to use at the plough. Vassili intended to cheat him even about that, and Nikita suspected as much, but he only sighed and tried to draw his old jacket closer about him as he sat huddled up in front of the sledge. His master, who was warmly wrapped in furs, drove on contentedly enough in spite of the cold, thinking about the bargain he was going to make, and how he would get it over before rival buyers should have time to visit the landowner. After a time, however, the snow began to fall so fast and lay so thick on the ground that they quite lost their way, and if it had not been for Nikita's wonderful instinct, and Brownie's too (Brownie was the pony, and a great pet of Nikita's), they would have perished there in the storm. Presently they came to a village, where they sheltered for a while at a peasant's house and had something hot to drink. By this time the storm had increased, and the peasant and his family tried to persuade the two men to spend the night with them; but, although poor Nikita was half-frozen, and did not in the least want to leave the warm room and bright fire, Vassili would insist on starting again, for "business is business," he said; "delay an hour and you lose a year." So off they went again in the driving snow, Brownie's mane and tail tossing in the wind, and the snow almost blinding them as they tried to keep a sharp look-out for the posts which marked the road.

After driving for some distance Vassili suddenly shouted, "We have missed the road again!" Nikita immediately got out of the sledge and began floundering about in the deep snow, coaxing poor Brownie first in one direction and then in another until they were both wearied out. Once they found themselves on the edge of a ravine, then, retracing their steps, they plunged into a snow-drift from which the trembling pony had great difficulty in dragging the sledge, and

finally Nikita (who in all this took the lead, and decided what must be done) declared himself utterly beaten. They were hopelessly lost, and must face the prospect of passing the night, and probably freezing to death, in the cruel blizzard. Vassili was rather frightened, but he tried to appear courageous. Nikita said very little as he proceeded to take Brownie out of the shafts, and made his own preparations for the night by hollowing out the snow at the back of the sledge, spreading some straw over it, and then squatting down on this miserable couch with the apron, which his master did not want, drawn over his head. There he remained quite motionless while the storm raged on.

Vassili occupied the sledge, and, wrapping his long fur coat as closely as possible about him, he lay down and tried to sleep. For a time he felt quite warm, and, after thinking over all his business plans and congratulating himself on his position in the world, began to doze. But very soon he woke again, and on looking at his watch by the light of a match which he managed to strike, he discovered to his horror that it was only ten minutes to one, and that the whole night lay before him. The misery he endured as the hours wore on cannot be described. At last he decided to get up and mount the pony, which was standing motionless near the sledge, and ride away in some direction where he thought there might be a forester's hut. He troubled very little about Nikita, for "what can his life matter to him?" he said. "He has so little to lose with it." How he contrived to mount Brownie in the raging wind, how he rode on and on with the distant howling of wolves in his ears, and how, in the end, he found himself once more by the side of the sledge without having accomplished anything, it would take too long to tell. With a groan he realised that death indeed awaited them all, and at that moment he saw something stir at the bottom of the sledge, into which poor Nikita had managed to crawl after his master rode away. "I am dying," gasped the poor fellow, raising his head; "give my wages to the little lad or to my wife . . . Pardon me for Christ's sake." And after that he said no more.

Vassili stood for half a minute in silence without moving. Then something happened in his selfish heart—something that changed him from a hard man into a hero—something as beautiful as the blossoming of the first spring flower amid the half-frozen clods of February. With hasty hands he began to rake off the snow from Nikita's body, and then, unhooking his fur coat, he pushed the poor fellow into such a position that he could lie down upon him, covering him not only with his own warm frame, but also with the fur coat, which he drew down on each side and tucked under Nikita's legs. "You talk of dying!" he muttered. "You lie still and grow warm, and we —" but here he stopped and could say no more, for tears were choking him. He felt strangely happy, although he was exposed to the cold, and one hand was gradually growing numb. His one thought now was to pro-

tect and warm this peasant who was lying beneath him almost frozen to death. The hours passed on, and every now and then he dozed off and had strange dreams, but in his waking moments he knew that Nikita was growing warmer and coming back to life, although he himself was losing all power of movement. "Nikita is alive!" he whispered to himself joyfully, and suddenly he felt as if he himself *was* Nikita—as if one life belonged to them both, and they were no longer master and man. And then he heard a Voice calling, which, as he now remembered, had bidden him lie down upon Nikita and restore him to life with the warmth of his body, and he cried, "I am coming, I am coming . . ."

The next day, when some peasants found the snow-covered sledge, with poor Brownie lying dead beside it, they discovered that Nikita was alive, and that he had sustained no greater harm than two frost-bitten fingers. But Vassili had fallen into a sleep from which he would never waken on earth.

L. G. A.

MEETINGS AND GENERAL NEWS.

LONDON DOMESTIC MISSION SOCIETY.

ANNUAL MEETING.

THE seventy-eighth annual meeting of the London Domestic Mission Society was held at Newington Green Chapel on Wednesday evening, May 7. The chair was taken by Mr. F. W. Turner, and there was a good attendance of members of the Newington Green congregation and other friends of the society. The annual report of the committee was read by the Rev. Henry Gow. Special reference was made to the introduction of the Archibald system under qualified superintendence at Bell Street Mission. The services of Miss Anthony, a teacher trained in this system at the Friend's College near Birmingham, has been secured. A sufficient sum of money was raised privately from generous friends by Mrs. Eveleigh, Miss Holland, and others for a six months' trial. Miss Anthony has taken lodgings in the neighbourhood of Bell-street, and is devoting all her time to the reorganisation of the Sunday school. At present she is dealing only with the large infant class at Bell-street. Her work consists of teaching the children on Sunday, a play hour for the same children on a week evening, a teachers' class, and a monthly conference with the mothers, at which she discusses with them various ways of helping their children. She also spends much time in visiting at their homes, and winning the confidence and friendship of the parents. Anyone who has seen something of the Archibald system will have been impressed by the discipline, the organisation, and the fine insight into the characters and needs of children. Most of all they will be impressed by the religious simplicity and beauty of the teaching, and

the power of the teacher in keeping the interest of the children.

Reference was also made to the starting of a successful school for mothers at the Rhyl-street Mission. The reports of the missionaries, the Revs. F. Summers, R. P. Farley, and W. H. Rose, which have been circulated among the subscribers, and were taken as read at the meeting, give a full account of the earnest religious work and the multifarious activities which are being carried on at the three Missions. Unfortunately, the treasurer's statement of accounts, which was presented by Mr. Philip Roscoe, revealed a very serious deficit on the year's work. £350 had to be raised by the sale of consols to meet current expenses, and there will be the same necessity for a further inroad upon the small endowment unless the Society can obtain much larger support in the way of subscriptions.

The Chairman, who spoke as a veteran of eighty years, and an old worker at the Spicer-street Mission, pleaded for more generous support, and referred to the special kind of work which the Missions were doing in terms of warm appreciation. In spite of all the activity in other fields of social amelioration, it was work which no Government or County Council could touch.

The Rev. P. H. Wicksteed moved the adoption of the reports. In doing so he referred specially to the enormous changes that had taken place insensibly in the general attitude of society at large to all manner of social problems. In his younger days it was no uncommon thing to hear those who had got on well in the world say, in effect, to the poor, "You can raise yourselves, you can get yourselves out of your class by the employment of the stock virtues of the prosperous middle class." Now there is a public recognition of the fact that while any individual can do this, it is impossible for all to do it, for there can be no servant-keeping class without a servant-class, and there can be no employing class without an employed class. But there is something better than getting out of our class, and if we have got hold of it in a wise and saving way, we shall become less and less satisfied, not with the fact that the majority must be in an unexceptional position, but with the existence of any class without some of the privileges of civilisation and some touch with the things that make life worth living. This has altered our whole view of things. We don't want simply to rescue a few people out of a position which nobody ought to be in. Character, Mr. Wicksteed continued, is pretty evenly distributed throughout society. No rank or class is exempt from the worst forms of evil, and independence of character is to be found in every rank. The work of Miss Octavia Hill had revealed to him the power of human relations in whatever work we are engaged, even if it be rent collecting. The feeling of reverence and of the sanctity of the relation in which you are to other people was the spring of her work, and this must be the spirit of the Mission. Their religion must be the spontaneous and inevitable expression of the direct relation of themselves and their activities with their surroundings. In conclusion he joined in the appeal for more

adequate support. The best supporters were those who gave themselves. Those who could not do that could give of their means. If there were any who said that the Missions were things of the past, and now they could do better things, he would ask them the simple question, Are you doing better things? Those who declined to help because it is not good enough must find some better and harder thing to do. When they reflected upon how much more they had than their share of the best possessions of life, they ought to be anxious to find means to set things straight. It was almost incredible that these Domestic Missions could be in want of funds. It was for them to give the material support upon which effective service can be built.

The resolution was seconded by Mrs. Eveleigh, who devoted her speech to a practical account of the Archibald system. Dr. Lionel Tayler moved a vote of confidence in the principles of the Mission, and thanks and congratulations to the missionaries upon their work. This was seconded by the Rev. W. H. Drummond, and carried, and it was agreed that a letter of affectionate greeting should be sent to the Rev. F. Summers, who was absent owing to illness. The officers and committee were subsequently elected, and the meeting closed with a cordial vote of thanks moved by the Rev. H. Gow, and seconded by Mr. F. Withall, to Mr. Wicksteed for his address, and to the chairman and members of the Newington Green congregation for their reception of the society.

GERMAN NOTES.

RELIGIOUS EDUCATION IN SCHOOLS—THE MOVEMENT IN FAVOUR OF CREMATION—BERLIN'S TRIBUTE TO JATHO.

THE Liberal spirit of which the Hamburg Synod recently gave proof, in passing a new formula for ordination, has manifested itself in another direction. This concerns religious instruction in the schools. The recommendation of the Synod was as follows:—"As the schools of the State are open to children of different forms of religion, no dogmatic teaching is to be given. During the first four school years religious instruction is to be omitted. In the higher classes the customary religious instruction is to be superseded by the teaching of the history of religion in harmony with the results of scientific research. Should, however, the present religious instruction be continued, the school Synod recommends that children whose parents desire it, should be dispensed from attendance." The reforming policy has been accepted. It is hoped that the proposed change will tend to prepare children for the teaching of their particular Church, and help them to an independent judgment in religious matters. At present there is little real knowledge, and a tendency to indifference towards all religion, and even a turning away from it. The proposal will, no doubt, be strenuously opposed by the orthodox section.

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THE Brunswick Landtag has unanimously passed an Act in favour of crema-

tion. On the whole, it is conceived in a liberal spirit. A crematorium is in course of erection in the town of Brunswick. The existing prohibition, concerning the participation of the clergy in the religious service at cremations, has been almost entirely removed. Ministers are, however, not allowed to allude during the service to cremation in such a manner as would recommend it to the hearers; nor are they allowed to officiate at the final disposition of the ashes. Should a minister from conscientious scruples decline to take part in the service preceding cremation, he cannot be compelled to do so.

* *

THE Liberal Christians of Berlin assembled in the Hall of the Philharmonic Society on the evening of April 18, to honour the memory of Pfarrer Jatho. Wolfgang Reimann played on the organ at the beginning and close of the service, and a choir and string quartette sang and played at intervals. Pfarrer Traub sketched the life of Jatho, and Pfarrer Fischer emphasised the significance which Jatho had won for Liberal theology. He had proved by his great ministerial activity that, in spite of all the attacks on churches and religion, they are not a thing of the past, if only they are filled with the right spirit. He, however, showed at the same time that this spirit must free itself from outworn forms and formulæ, and take hold of the best which inspires the present time. Thus only can Protestantism face the future confidently. The large audience was visibly affected by the words of the two speakers. A volume of Jatho's writings will shortly be published by Eugen Diederichs, Jena, entitled, "Vom ewig kommenden Gott."

AMONG the forthcoming recipients of honorary degrees at Glasgow will be the Rev. L. P. Jacks, D.D., who has been offered the LL.D. degree.

THE Rev. Canon Lilley has been appointed Archdeacon of Ludlow by the Bishop of Hereford. He will continue to reside in Hereford and retain his position as Canon in the Cathedral.

WE congratulate our contemporary the *Christian Life and Unitarian Herald* on its excellent Commemoration Number. It contains a number of historical and descriptive articles from the pen of the Rev. Alexander Gordon, the Rev. W. G. Tarrant, and other writers. Its special feature is a series of portraits of Unitarian ministers, well produced and many of them excellent likenesses.

THE WHIT-WEEK ANNIVERSARIES.

FRIENDS and visitors to the annual meetings held during Whitsun week at Essex Hall are invited to visit the Hostel of the Pioneer Preachers, 28, King-square, Goswell-road, any afternoon throughout the week excepting Tuesday, May 13. Mr. A. J. Heale will be pleased to welcome any who may care to see the Hostel and the Chapel. The best and easiest way of

getting from Essex Hall to the Hostel is by means of motor 'bus from the corner of Strand and Chancery-lane, 'bus journeying towards "Tottenham."

THE Committee of the National Unitarian Lay Preachers' Union wish to extend to all Unitarian lay preachers and those interested in their work a hearty invitation to be present at the general meeting, which will be held on Thursday, May 15, at Essex Hall. The chair will be taken at 5.30 p.m. by Mr. H. G. Chancellor, M.P.

The Rev. F. Summers writes as follows:—"Will you please allow me, on behalf of the London Unitarian Ministers' meeting, to extend a cordial invitation to the country ministers to a special ministerial conference to be held at Essex Hall, on Thursday afternoon, May 15, at 3.30, when the Rev. Charles Hargrove, M.A., will give an address entitled, 'Thirty-seven Years a Unitarian Minister.' The Rev. W. Tudor Jones, Ph.D., will take the chair. There will be tea at 5 o'clock, to which all are invited."

THE offices of the Liberal Christian League, 28, Red Lion-square, W.C., will be open on Thursday afternoon in Whit week, and visitors will be welcome.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Auckland.—The annual report of the Unitarian Church states that the church roll contains twenty-three more financial members than last year. The services and the work of all branches during the past twelve months have been well maintained, and the Women's Society, by a sale of work, raised £53 10s. in aid of the church contingent fund, thus rendering the biggest service of the year to the finances of the church. In connection with the Missionary Conference, arrangements have been made for an interchange of ministers amongst the churches of the Dominion during a period of six weeks, commencing May 20. Mr. Chapple will preach in Auckland on four Sundays and in Dunedin on two. Mr. Hall will be in Timaru and Dunedin for three Sundays each, lecturing also at Temuka, Geraldine, Point Pleasant, Pareora East, on the Bay at Timaru, and at Cargill's Monument, Dunedin. Mr. Kennedy will give three Sundays at Timaru, while in Wellington it is proposed to hold a public meeting at which Mr. Jellie, Mr. Chapple, and Mr. Hall will speak. A detailed plan of the various meetings will be published in the May "Calendar." In Auckland the open-air work has recommenced. Two Sunday afternoon meetings have been held at the Wharf, with an attendance of more than 600 at each meeting. The week-night meetings are to be held weekly from Thursday, March 20, onwards.

Blackpool, South Shore.—The Unitarian Free Church, Lytham-road, held a sale of work on Wednesday, April 30, which was opened by Mrs. William Healey, of Heywood. Mrs.

Ormerod, president of the Sewing Society, presided, supported by the Revs. H. Bodell Smith, J. H. Short, and others. There was a good attendance, and the day's proceeds, along with subscriptions, amounted to £76. The sale was continued next evening. This, with donations, brought the total up to £107. Fifteen branches of the League of Unitarian Women very kindly sent parcels in aid.

Bolton.—The annual Sunday-school sermons were preached at Unity Church on May 4. The Rev. Joseph Wood was prevented from taking the services, and other arrangements had to be made, the preachers for the day being—in the morning Mr. Edwin Haslam, a prominent Wesleyan lay worker; afternoon, the Rev. J. H. Weatherall; and evening, the minister of the church, the Rev. Edward Morgan. In the morning there was the usual procession of scholars round the district, greetings being exchanged with a procession from a neighbouring Wesleyan Sunday-school on the way. Special music was rendered at the services, and the church was crowded throughout the day. The collections, amounting to about £46, were the largest for some years.

Bootle.—Sunday school anniversary services were held in the Free Church hall last Sunday, May 4, conducted by the Rev. J. Morley Mills, of Failsworth, Manchester, a former minister of the church. The scholars of the Sunday school rendered special music, and a small contingent of the Boys' Own Brigade were present. Mr. Mills, at the morning service, dealt with the need of and the capacity for religion in the child.

Hinckley.—The Sunday school anniversary was held on May 4, the sermons being preached by the Rev. Kenneth Bond, of Leicester. The services were very well attended, many failing to gain admission in the evening, and the collection amounted to about £26.

Holloway.—In connection with the Liberal Christian League branch, a social meeting was held on May 1, which was numerously attended. Among the visitors was Miss Davis, of Toronto, who gave an interesting account of the educational and social conditions in the Dominion.

Liberal Christian League.—The visitor at last Monday evening's "At Home" was the Rev. G. T. Sadler, of Wimbledon, who gave an interesting address on "The Christ Idea."

Manchester: Upper Brook-street Free Church.—The annual report of the Upper Brook-street Free Church chronicles the remarkable success which has attended the efforts of the committee to infuse more life and vigour into the work of the congregation since the discontinuance of the Circuit scheme. With the help of the British and Foreign Unitarian Association and the District Association, and the willing co-operation of existing members and old friends of the congregation, it has been found possible to strengthen the foundations upon which it is hoped a new church may be built up, with every prospect of a long and useful life. The membership has increased from 39 to 121, and the number is weekly creeping up; the total amount subscribed has more than doubled, and the congregations are growing larger, especially at the evening services. In October a new departure was made, when an eight days' mission was held from the 6th to the 13th, addresses being given on different aspects of religious life and doctrine. The attendances were not very large, but it is felt that there is some intimate connection between this earnest attempt to bring a renewal of life to the congregation and the genuine awakening of interest and enthusiasm which followed only two months later. In December the senior minister of the Circuit, the Rev. E. W. Sealy, who was also already the duly appointed minister of Upper Brook-

street, was asked by a meeting of the members to remain with the church for one year, at least, on the terms of the new scheme which had been formulated. He accepted the invitation in a spirit of real unselfishness considering the financial sacrifice which this involved, and his work, especially among the young men and women, is being attended with much success. A leaflet has been circulated stating the principles and aims of the church, and setting forth details respecting the general management of its affairs, which is on democratic lines, and aims entirely at awakening in each member a sense of responsibility for the maintenance of the church, and deepening its life and influence. The total of boys and girls attending the Sunday-school is 75, and the Brotherhood, which has now been affiliated with the Workers' Educational Association, has enrolled 30 members.

Northampton.—Sunday, May 4, was observed as Founders' Day at Kettering-road Church, Northampton, where special services were held in commemoration of the founders of the Unitarian congregation in Northampton, and the builders of the church and schools, Sir Philip and Lady Manfield. This was the first commemoration, and it is intended to hold similar services annually. At the morning service the minister, the Rev. W. C. Hall, gave a lengthy historical account of the origin of the congregation, which he has prepared for publication, instead of preaching a sermon. The immediate cause, he said, was the appointment of the Rev. Charles James Hyatt to the pastorate of Castle-hill Meeting in 1827, when a large number of members seceded, but the ultimate and actual cause was more remote. One had first to consider the unique position which Dr. Doddridge had among the Nonconformists of his day. He was the unifying element in the controversies of his time, and his toleration of opinion was exemplified not only among the churches but in his famous Academy. Seventeen years after his death, Thomas Belsham entered the Academy as a student, and eventually became tutor and principal. After an investigation into the Trinitarian controversy which he pursued for ten years, he pronounced himself a Unitarian, as many of his pupils had done already, and resigned office. Unitarianism, however, increased in the Academy, and ultimately brought about its dissolution. The same cause led to the secession of a number of members of the chapel after the appointment of Mr. Hyatt, nine of whom formed a new society which met for Christian worship in an upper room at the Fountain Inn. Subsequently the chapel in King-street, vacated by the Wesleyans on their removal to Gold-street, was purchased, repaired and fitted up, and opened early in the autumn of 1827. Its trust deed embodied the following clause:—"The said meeting house shall be for ever used for the public worship of God by Christians of the Unitarian persuasion in and about the town of Northampton, who shall agree on the adoration of God, the Father Almighty, as the only supreme object of religious worship, and the belief of the Divine mission of His son Jesus Christ." In the evening Mr. Hall referred to the founders of the congregation and the building of the Kettering-road church and schools.

Provincial Assembly of Lancashire and Cheshire.—The Rev. J. Cyril Flower, B.A., of the Frizinghall Congregational Church, Bradford, has received from the Advisory Committee a certificate of fitness to occupy a ministerial position in the Province. We understand that Mr. Flower has received and accepted a unanimous invitation to the pulpit of the Sale Unitarian Church, in succession to the Rev. C. M. Wright, M.A., and that he hopes to enter on his new duties on June 15.

Sandown: The late Mr. Robert J. Gregg.—We regret to record the death at Sandown,

Isle of Wight, on Tuesday, April 29, of Mr. Robert J. Gregg, who was for many years a member of the congregation worshipping in Carter-lane in the City. Mr. Gregg, who was in his 70th year, was a Londoner by birth, and resided in the City for a great part of his life. For over forty years he was actively associated with the work of the Carter-lane Mutual Benefit Society, as honorary secretary and trustee, and was held in the highest regard by the members. He removed to Sandown some four years ago on retiring from business life, and at the time of his death was Vice-Chairman of the Urban District Council. The funeral took place at Christ Church, Sandown, on Friday, May 2, when an impressive address was delivered by the Rev. John C. Ballantyne, who conducted the service at the graveside. Representatives were present from the Urban District Council and the Carter-lane Benefit Society, and a large concourse testified to the universal respect in which he was held.

South-East Wales Unitarian Society.—The annual meetings of the South-East Wales Unitarian Society were held at Highland-place, Aberdare, on Monday, April 28, when there was a large gathering of ministers, delegates, and subscribers present. Letters of regret for absence were read from Mrs. Reid (Swansea) and Col. Phillips (Aberdare). The business meeting was presided over by Mr. John Lewis. The annual report, read by the Secretary, showed that much good work had been done during the year, although it was acknowledged that more still could have been accomplished, had it not been that the Society was hampered by inadequate financial support and a dearth of suitable men for the ministry. With the removal of the Rev. J. Glynne Davies from Aberdare to Ireland, and the approaching departure of the Rev. J. Tyssul Davis, B.A. (Newport) for York, there will soon be a total of five vacant pulpits. A sixth vacancy has just been avoided through the appointment to Highland-place, Aberdare, of the Rev. E. T. Evans, who was trained at the Presbyterian College, Carmarthen, and spent two years as minister of the Congregational Church at Llanbradach. As representative of the Society on the Committee of the Welsh School of Social Service, the Secretary (the Rev. J. Park Davies) had taken part in the summer conference at Llandrindod Wells, and had also collected a sum of money to assist in defraying the cost of publishing a full report of the proceedings, which will soon be issued. The district had again been visited by the Rev. T. P. Spedding both in his capacity of President of the Sunday School Association and of delegate for the B. & F.U.A. The Chairman, in moving the adoption of the report, said he had made an itinerary of most of the associated churches, and had found everywhere signs of much life, loyalty, and determination. The previous officers were re-elected with the exception of the Treasurer. The Rev. Simon Jones, B.A., has been appointed for a year, at the end of which a layman in the person of Mr. Gomer Ll. Thomas is expected to take his place. Interesting suggestions were made in the Postal Mission and Lay Workers' Union reports. The Rev. W. J. Phillips, Messrs. John Lewis and Gomer Ll. Thomas were re-elected to act as representatives on the advisory committee. On the motion of Prof. Moore, seconded by Mr. L. N. Williams, J.P., heartfelt sympathy was expressed with the members of the family of the late Mr. Frederick Nettlefold. In the evening a public meeting was held to commemorate the passing of the Trinity Act. The Rev. R. J. Jones, M.A., introduced, and an address was delivered by, the Rev. F. Blount Mott, of Cardiff. The day's proceedings were brought to a close with a Divine service. The devotional part was conducted by the Rev. E. T. Evans. The annual sermon was preached by the Rev. J. Tyssul Davis, B.A.

NOTES AND JOTTINGS.

AT THE ROYAL ACADEMY PRIVATE VIEW.

The dreamer of dreams is quite out of place at the Royal Academy—as utterly out of place as the famous artist in Arnold Bennett's amusing story would have been in Westminster Abbey at his own funeral. For, as one well-groomed man remarked to another, "You can only endure this sort of thing after a good lunch at the Savoy," which leaves very little hope for simple Arcadian folk who believe in plain living and high thinking. The dreamer does not want to look at dresses, he does not even want to see how the lapels are turned on the frock-coats of eminent gentlemen, who have been painted by the fashionable portrait-painters, like the representatives of the tailors' journals. Still less does he desire to estimate the value of the Duchess of X.'s pearls ("priceless, my dear, though they might just as well have come from Burlington Arcade for all the average person cares!") nor even to strain his eyes for a glimpse of dewy lawns with flowers besprent in a Waterhouse picture over other people's shoulders, trying to dodge meanwhile the preposterous osprey worn by an attractive woman in a gown of Futurist design which makes every picture in the vicinity look foolish. All the time he is hoping against hope that his eye may light on some radiant piece of beauty, some finely conceived and imaginative work of art which may take the soul captive, and lead him into that world of vision where thought and feeling are one. And it is more than likely that he will be disappointed.

* * *

You have only to look at a picture like "Finance," with its amazing technique and sinister suggestiveness, in order to realise what are the dominant influences in society to-day which set so many people dreaming of jewels and motor-cars, gold plate and iced champagne, as if these were things for which it is worth while to barter pride and principles, and all the sweet sanities of a simple and unambitious life. There are our real conquerors—those sharp-featured, calculating money-makers, whether Jews or Gentiles, discussing the share market over their wine and cigars. "National Insurance," a reminiscence of the Naval Review, hung in close proximity to the large sensational picture of Earl Roberts on a magnificent charger, is but another indication of the way things are tending. It is the worship of force, whether symbolised by armaments or millionaires, which is so fascinating to this generation, so full of sad omen to those who are toilsomely striving to realise the kingdom of heaven on earth; and it cannot be without significance that battleships formed the chief topic of consideration at the Royal Academy Banquet. Yet how inevitably this must tend to the deterioration of art, to the blunting of all those finer faculties which can only be developed when the soul is tranquil and sensitive to beauty and the deeper mysteries of existence!

THE fashionable throng surged to and fro, admirals and bishops, statesmen and peers, art dealers with suave manners and actresses with pretty faces, jostling each other politely as they criticised the pictures and the gowns in the same breath with delightful irrelevance. And all the time in cool green glades no further off than Kew, the April sunlight was finding its way through delicate veils of new leafage to the bluebells clustering thick in the fresh green grass. How Corot would have loved those dim blue vistas, that silvery atmosphere in which things are half revealed, yet with the glamour of the faery-world about them—those delicate masses of pink blossom outlined against the rain-washed sky—those grassy tracks under the burgeoning elms with the pale shimmer of water in the distance! And how fortunate he, who, escaping from private views and the chatter about art by people intensely preoccupied with other things, can walk "in loneliness and dreams" where the green-tressed goddess weaves her subtle webs of beauty on the fringe of the great, grey city.

OPEN SPACES AND FOOTPATHS.

The Commons and Footpaths Preservation Society, which held its annual meeting on May 7, can claim that, in addition to its persistent efforts which have led to the practical cessation of attempts to secure the enclosure of Common land by means of Acts of Parliament, nearly the whole of the improvements in the law relating to highways, commons, and open spaces are due, either directly or indirectly, to its initiation. It has, moreover, been very successful in preventing undue interference with public rights by Railway, Gas, Water, and other private Bills. Every Parliamentary session it deals with about 50 Bills, which often seek to acquire, in the aggregate, over 3,000 acres of Common land, and to extinguish numerous Rights of Way. Sometimes the area affected in a single session amounts to 10,000 acres, and the efforts of the Society during the last twenty years alone have secured the preservation of upwards of 100,000 acres of open space.

A FARMER OF THE OLD TYPE.

Seldom has the old-fashioned, conservative type of farmer been more sympathetically delineated than by Dr. Jacks in the entertaining character-study, "Farmer Jeremy and his Ways," which he contributes to the *Cornhill Magazine*. You feel in reading it, as Dr. Jacks evidently does too, that there is something to be said, after all, for the social traditions and methods of agriculture which modern science and the spirit of democracy are gradually upsetting; at least, when they are embodied in a man of such sterling character, sound sense, and religious piety. Jeremy's views in regard to the ownership of property were singularly unprogressive, and it was a proud thought with him that his family "and the Dook's" had kept step with one another for a matter of two hundred years. "Eight Dooks in that time and eight Jeremys—one Jeremy to each Dook." "On all

questions relating to the nature of land and its uses" he was a mystic, profoundly ignorant of political economy, and quite convinced that to break up a big estate is to "hurt" the land and make it rotten. "And as to *selling*, I tell you there's something in the land *as knows when you're goin' to sell it*, and loses heart. I've seen the same thing in 'osses. It takes the land longer to get used to a new master than it does a 'oss; and there's some land as never will."

* * *

JEREMY was a tremendous optimist, and believed in cheerfulness. "Pleasant thoughts goes a long way in making money," he would say. And when the weather was bad and the crops failed he had recourse to prayer, putting "his back into it" with characteristic vigour, and in the simple expectation that his earnest requests would be answered—as indeed they often were. The writer describes how, after a particularly disastrous spell of wet weather, he came across the sturdy farmer one evening kneeling in a barn, with a lighted stable-lamp suspended over his head and a prayer-book in his hand, uttering his solemn petitions to the Lord of Harvests. "A glance was sufficient to show me that I was looking at a man wrestling with his God." A week or two later he met Jeremy in the fields and congratulated him on the "grand weather for farmers" which had succeeded the rainy period. "Grand, sir," he answered, "and let us be thankful for it . . . Have you never thought, sir," he said, drawing near to me, "what brought the fine weather?" I hesitated and was silent. "Then I'll tell you," said he. "The power o' prayer." That very day I had been reading a book on Primitive Religion; and as I parted from Jeremy a question flashed through my mind. "May it not be," I asked myself, "that Primitive Religion is the only religion that has ever existed, or will exist, in the world?"

THE REVIVAL OF VILLAGE INDUSTRIES.

A sympathetic account is given in the *World's Work* of the movement at Haslemere for reviving peasant arts and crafts, and bringing back some of the old blitheness and colour to rural life in England, of which Mr. and Mrs. King and Mr. and Mrs. Godfrey Blount are the leading spirits. It is written by "Home Counties," who contributes a monthly article on topics connected with the countryside, and the delightful illustrations will, we think, make those who see them desirous of learning more about this new crusade against "machinery-made civilisation." Readers of the *Vineyard* already know something of the aims which have inspired the originators of the Peasant Arts Fellowship, and the beneficial effects which the spinning guild for girls has had on the cottagers' children, who alternate work with the singing of folk-songs, and are beginning to appreciate the difference between cheap bought garments and dresses made of wool, which they have spun themselves, and dyed in beautiful colours with simple vegetable dyes. The spinning-wheels in use at Haslemere are imported from Shetland and Finland, for

it is believed that there is only one man left in this country who regularly makes spinning-wheels.

THE RELIGION OF THE WEST AFRICAN NATIVE.

Mr. R. E. Dennett, author of "At the Back of the Black Man's Mind" and "Nigerian Studies" gives a very interesting account of the religious philosophy of the West African native in the *Journal of the African Society*. Mary Kingsley, he says, once told him that during her first adventurous trip to the West Coast of Africa she went with a native carpenter to see his wife, who was unwell, and on the way to the village he talked to her in a manner which she described as "pure Schopenhauer." This, Mr. Dennett mentions as a proof that he is not the only one who has discovered that the native of West Africa is a natural philosopher. He does not wish to idealise the native, but to point out that in many of his instinctive ideas he is at one with modern thinkers, and acts according to inspirations which are gradually being endorsed by Western psychologists.

* * *

THE black man's philosophy appears to be very abstruse, partly by reason of its division into 401 parts represented by innumerable symbols and formulæ, and partly on account of the double meaning given to words, which constitutes one of the greatest difficulties the student of the African mind has to deal with. Ci-ism, or the belief in the mysterious potential powers in nature, first awakened him to a feeble consciousness of a personality, or "Ki," in nature other than his own "Ki," denoting the personal I; and the daily experiences of his life, the cycles of activity marking the seasons of the year, the wonder of fatherhood and motherhood and family relationships, and the strange phenomena of death, gradually led him to build up the theory of the universe which he has symbolised under the names of waters, trees, the sun, the moon, birds and animals. Mr. Dennett deprecates the way in which all the disagreeable things common in reality to all mankind are credited to the black man, while the good in him is overlooked or regarded as imported. Where he acts on his primary instincts, he says, he is very often right, and many of his customs are evil and bad because they are not founded on primary but on secondary instincts, which are the result of ignorance and perverted desires.

SAMUEL JONES FUND. — The MANAGERS meet annually in October for the purpose of making grants.

APPLICATIONS must, however, be in hand not later than WEDNESDAY, JUNE 4, and must be on a form to be obtained from EDWIN W. MARSHALL, Secretary, 38, Barton-arcade, Manchester.

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The Divinity of Jesus Christ.

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Theology in the Poets.

KRISTOFER JANSON.

Religious Views of Bjornsen and Ibsen.

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What I Doubt, and Why.
The Divinity of Jesus Christ.Prof. WALTER M. PATTON, M.A.
Ph.D., D.D.

The Personal Attitude of Religious Teachers.

Prof. WILLIAM A. CURTIS, M.A., B.D., D.Litt.

Scholars of the Age—Robert Flint.

Rev. E. W. LEWIS, M.A., B.D.

A Letter from Great Britain, &c., &c

What the Critics say of No. 1.

PUBLIC OPINION says:—

"All those interested in Mr. Waterhouse's able article on 'A Theological Revolution and the Average Man' (see page 232) will be interested in a new magazine called *Faith and Doubt*, of which the first number has just been issued (6d.). It seeks to give the widest publicity to the verdicts of the highest scholarship of our time, so that the man in the street, as well as teachers and preachers, may know them. This scheme has already secured a warm welcome from men of all schools, and next week we shall give some details with regard to the many excellent articles in this new magazine."

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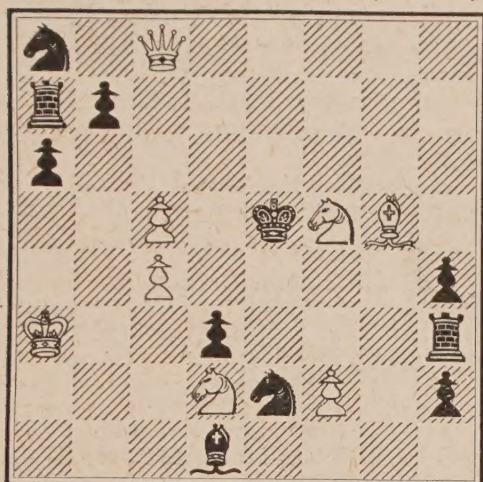
MAY 10, 1913.

All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

PROBLEM No. 5.

BY A. H. IRELAND.

BLACK. (11 men.)



WHITE. (8 men.)

White to play and mate in two moves.

SOLUTION TO No. 3.

1. Kt. Kt7 (key-move).

Correct solutions have been received from:—W. E. Arkell, the Rev. B. C. Constable, W. H. Coventry, H. G., Geo. Ingledew, A. H. Ireland, H. L., F. S. M., A. Mielziner, T. L. Rix, R. E. Shawcross, and E. Wright.

No. 2 additional solutions (too late for inclusion in last week):—A. H. Ireland, H. L., R. E. Shawcross.

TO CORRESPONDENTS.

To all Correspondents.—It is more convenient to receive solutions by the Saturday following publication, as these Chess columns have to be prepared early in each week.

F. H. B. (Hampstead).—There is no need to send all the variations.

W. GEARY (Peckham).—I fear it is too early to make use of your three-movers. May I keep them for a time?

Continuing my remarks on the work of the Jamaica master, A. F. Mackenzie, a large book entitled *Chess Lyrics* was published some years back, edited by Mr. Alain C. White, of New York, which brought Mackenzie's work up to date. It was a melancholy coincidence that the composer's death occurred within a few weeks of the appearance of the book. It contains many splendid problems composed in his later years when he was absolutely blind. It is the writer's opinion that this form of *sans voir* chess is a far greater marvel than game-playing blindfold. The latter is certainly very wonderful, but, of course, the memory and visualising process are alike assisted by the moves of the opponent being correctly called. The problem-composer has no such help; he must marshal both opposing forces, as well as create beautiful ideas. The latter came, so Mackenzie stated, with greater fluency after blindness had overtaken him. This is possibly easy to understand, though how the *minutiae* of construction were accomplished is indeed a mystery.

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	Hon. Conductor: Rev. C. J. STREET, M.A., LL.B.		
4	May 31, INNSBRUCK	£11 0 0	
	Hon. Conductor: Mr. H. W. MILES.		
5	June 17, INTERLAKEN	£8 12 6	
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5a	June 17, GRINDELWALD (walking)	£9 0 0	
	Hon. Conductor: Mr. H. D. KELF.		
6	June 27, MONTREUX	£8 6 0	
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7	July 18, INTERLAKEN	£9 9 0	
	Hon. Conductor: Mr. T. W. MARGRIE.		
8	Aug. 1, MONTREUX	£8 0 0	
	Hon. Conductor: Rev. R. B. MORRISON.		
9	Aug. 1, LUGANO	£9 9 0	
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10	Aug. 16, LUGANO	£9 9 0	
	Hon. Conductor: Mr. WM. CARTER.		
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* Regarding Advertisement Rates see inside Front Cover.